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There are few Caribs who have women and children who do not participate in the elétotac feast, for it is one of their most solemn. It sometimes takes four months to prepare for it. The hair of the women and children is shaved close to their temples. At this feast they begin to feed fish to their small children. They do not permit their children to eat fish for a long time, because of the fish bones and also because fish causes colic and stomach cramps. The elders and the married men bring birds of prey. The children bring in little birds, and the married men bring big and full grown birds that they have taken from their nests and reared for this ceremony. The captain is invited to perform. He takes the birds and beats the heads of the birds against the heads of the performers so that they are bloody. He gashes both the children and the older men. He puts the children into their hammocks where they must remain without eating, and they must keep the position which he has given them. If they do not remain in this position it is believed that they will become hunch-backed or deformed according to the new position they might take. The birds of the married men are crushed if they have had children or have killed some Arawaks. With a quantity of black pepper or pimento, they rub their wounds. You can imagine how cold they are! In order to restore them they are given the heart of their bird to eat, but nothing more. Fearing that this may cause some indigestion, the [278] next morning they go to a drinking pot full of a tobacco liquid and drink long drafts of it which makes them vomit everything. [202]

[152]

They have a feast in which the smallest children begin to eat fish. The older children have their ears pierced and their hair cut.

● [60]

[385] The ioubénene is the man who incises them at their feasts and is considered as their godfather. [191] There are certain people who [275] are asked to make small wicker tables, baskets carried on the back, and other utensils necessary for the feast called elétotac. [317]

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Among all the guests there are six or eight who rub their bodies with elemi gum that is still fresh from the tree. They glue on small feathers and down from the bird called Festu en Queue. They crown their heads with long feathers of the Aras [macaw?] bird. Then they 335 dance two by two around the carbet. One extends his right arm on the shoulders of another who in turn passes his left arm around the neck of his companion. The others follow in a like manner. Dancing two by two, they arrive at the place where there are big calabashes full

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its tongue "to break the thread" (?) so that it may the sooner learn to speak. 844
Then she stretches the limbs, pinches the nose, and "gives the head a nice shape" 304
by pressing the forehead with her thumb-pads upward and backward from the
supraorbital ridges toward the crown. This proceeding is continued by massag-
ing the forehead, using a circular and upward motion of the palm of the hand.
No measures are taken today to maintain the head-shape thus given, and "only
old-timers bother to make a child look nice, nowadays." A bulbous or protrud- [826]
ing forehead is considered ugly.

The accouchée has to submit to a strict regime for forty days, but the new- 846
born child is suckled in what to us is a haphazard way, given arrowroot or *Canna* 853
starch and herbal teas from the start, and handled by all members of the
household.

The baby-name given to the child at birth is today that by which it is regis- 553
tered; while the "true" name, chosen by the sponsor of like sex, is that now given 851
in baptism. This rite, at which the parents do not assist, usually takes place a 608
month or so after birth, and is followed by either a feast or dance or both. God-
parents are chosen rather for their social or economic status than for any spirit-
ual qualities. The relationship is, however, taken very seriously, and parents
and godparents address one another as "compère" and "commère." The ears of [304]
female infants are pierced and a thread passed through the hole in order to keep
it open until such time as rings are acquired.

Apart from the baby-name and patronymic (baptismal names are, at least 551
among older Caribs, not easily divulged) modern Caribs are supposed to have
surnames, which they call *titres* *titles*. But these are infrequently and irregularly
employed, and usually consist of the given name of a grandfather or greatgrand-
father. Brothers sometimes bear different "titles"! Illegitimate children take [846]
their father's name (as patronymic) and "title."

As soon as they learn to walk, Carib children follow their mothers or big 461
sisters to the river morning and evening, and so acquire early a taste for bathing
and the habit of carrying little calabashes of water or other loads more in play [515]
than in earnest. Soon their fathers or big brothers make for them tiny carry-alls
(shoulder-baskets), traps, fishing rods, etc., so that play and work merge into
one another. One of the few non-utilitarian amusements—for some grown-ups 526
as well as for children—is to "run the waves" (*courir lames*), a local variety of
surf-riding which Berton also recorded. When available, the "toe" of a canoe—
a plank seat about 9 inches wide by 2½ to 3 ft long—is used; but with a
favorable surf, very good "rides" may be had without it, merely by stiffening the
body and using the outstretched hands as a rudder.

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a suspected wife, and from the preponderance of terms for male over those for female kin. Male domination is further indicated by the alternative forms of marriage recorded, and reflected in the variety of the men's terms for spouse; while the absence of this feature from the women's tongue suggests the former prevalence of a stricter system of matrimony.

The latter is revealed by a great deal of the kinship terminology itself, in which the men used the same or equivalent terms as the women. The analysis of these terms confirms the historical records of unilateral cross-cousin marriage (to paternal aunts' daughters), of the sororate and levirate, and of the so-called classificatory system; and attests the (at least) one-time existence of matrilineal descent and inheritance (the male line zigzagging through sister's son back to son's son). Since the significance and social implications of these terms must have been clear to Carib speakers, it seems probable that as an ideal the system was kept intact, but that marriage by elopement or capture became just as common so long as raiding expeditions could be kept up. Present-day house inheritance by the youngest child, continued prevalence of matrilocal residence, and surviving kinship terminology also tend to a like conclusion. Of the fifteen kinship terms remembered today and recorded by myself, it is noteworthy that those belonging to the men's speech (as *h*, *w f* = *s gf*, *w m* = *s gm*, *s*, *gs*, *gf*) are concerned with sisters' marriage and posterity, and with the grandparent-grandchild relationship; while those of the women's speech (*h*, *w*, *d*, *f*, *m*, *o br*, *y be*) designate the conjugal and consanguineal group. The other two, *n-ubu my mate* (12) and *n-igitu my mother's brother's son*, belong to the common vocabulary.

In this sense, and only in this sense, exogamous, non-totemic, matrilocal clans may be said to have existed among the Island Carib; but I have found no evidence that they bore any names, or even went beyond the joint family.

The variety of terms for sponsors and their "godchildren," for namesake, joking, and formal friends, as well as the description of the *elétuak* rites and festival, suggest the former existence of purely Carib institutional associations, which are, however, nowhere recorded for the islands. A last vestige of such might perhaps be seen in the present-day seriousness with which godsib-godparent-godchild, and sibling-of-first-communion relationships are taken.

Like other conquerors before and after them, the Island Carib seem to have begun by imposing a maximum of social change on their erstwhile Arawak wives; only to revert, albeit very gradually, to a large part of the culture of the conquered (even in language: all recent Island Carib texts showing a large proportion of Arawak words and forms). The coming of the white men, and the

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